



1. A disencumberment^w (*this is*) from Allah and His Messenger to whom^r you^z covenanted of the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*).
2. So let-tour you^r in the land^w/Earth^w four *ash'huren*^{x2048} (*months*)^x and let know you^z that you^b (*are*) other than enfeeblers²⁰⁴⁹ (*of*) Allah, and that Allah (*is*) the disbelievers' disgracer.
3. And a call/proclamation from Allah and His Messenger to the mankind (*on*) Day (*of*) the *Hajje* (*Pilgrimage*) the Biggest, that Allah (*is*) disclaimant/absolver²⁰⁵⁰ (*of*) (*His self*) and His Messenger (*too*) of the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*); so *en(if)* you^c repented, then it^x (*is*) *kbayron* (*superior/ worthier*) for you^b; and *en* you^c diverted, then let know you^z that you^b (*are*) other than enfeeblers (*of*) Allah; and *bashsher*²⁰⁵¹ (*let-tell pleasant tidings you^s to*) whom^r they^z disbelieved by a painful torment.
4. Except whom^r you^c covenanted of the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*), afterwards not they^z diminished you^z a thing and not mutually they^z backed on/over you^z an *abadan*²⁰⁵² (*lone/any-one*) so let-conclude you^z to them their covenant to their term; verily Allah loves the *muttaqeena* (*reverential guarders against Allah's displeasure*).
5. Then if sloughed²⁰⁵³ the *Ash'huro*^{x2054} (*Months*) the Sacred²⁰⁵⁵ then let-you^z kill the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*) whence you^c found them, and let-take them you^z and let-besiege them you^z and let-sit you^z for them every an ambush²⁰⁵⁶; then *en(if)* they^z repented and *aqamo*²⁰⁵⁷

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ .

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُحْزِي الْكَافِرِينَ .

وَأَذِّنْ مِنْ رَبِّ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابِ أَلِيمٍ .

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ .

فَإِذَا أَنْسَلَخَ الْأَشْهُرَ الْحُرُمَ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِنْ تَابُوا

²⁰⁴⁸ *ash'huro*=أشهر=plural of *paucity*, versus *sho'booron*=شهور= plural of *multiplicity*, implying *limited/ small number*!

²⁰⁴⁸ The word “معجزي” is the plural of “معجز”. So not “معجزي” means you *all* are *unable to escape His punishment*.

²⁰⁵⁰ The word “بريء” means “فعيل” or “مفعول به” or “بمعنى فاعل” or “على وزن فاعل”. In this case, “بمعنى فاعل” masculine, singular noun! Thus, “disclaimant” in the sense of *disclaiming what others ascribe*! In other words, Allah and His Messenger disclaim/absolve themselves from what the *mushrekeen* do or ascribe to by way of *belief/ conduct*!

²⁰⁵¹ See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/ mubasheron*=ابشرا/ يبشرون/ مبشرون

²⁰⁵² See the *Lexicon* attached to this *Translation* regarding “أحد”

²⁰⁵³ The word “أنسلخ” = “sloughed” is an Arabic *tongue* expression for *ended*!

²⁰⁵⁴ See footnote 2002 above regarding *ash'huren*=أشهر!

²⁰⁵⁵ That is the 1st, the 7th, the 11th and the 12th months of the *Hejra* (Islamic) calendar.

²⁰⁵⁶ The word “ambush” includes the doer(s)/the doing/the place!

²⁰⁵⁷ The word “أقام” in “أقاموا” has several meanings, but *relevant* to the Prayer there are *two distinct* but *supportive* of each other! But first what is the meaning of: “أقام؟” linguistically means:

“أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً”

So, “أقاموا” means they: (1) *sustained*, in the sense of *continuedness and keep up* of *all the prescribed obligations*, as in this *Ayah* (S2: 3). Also “أقام” has another “*sharay'ali*” prescribed meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: “And when you^g [was]/were in them, then you^g upped for them (*the second call*)”

<p>(they^z upped/sustained the prescribed obligations of) the Prayer^w and aa'taw (they^z accorded and fulfilled the obligations of) the Zakata^{w2058} (prescribed percentage of personal possessions)^w then you^z vacate their path; verily Allah (is) is Ghafoo-ron (iterative Forgiver), Raheemon (iterative mercy Giver).</p>	<p>وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٠٠﴾</p>
<p>6. And en (if) an abaddon²⁰⁵⁹ (lone/any-one) of the mushrekeena (he-they who partner deities with Allah/ he-polytheists), istajara ([he] affirmably-havened) you^g then let-haven him [you^s] so-that [he] hears Allah's Speech; afterwards let-achieve [you^s] (for) him his (place/sense of) security; thaleka (that-afar-it/that) (is) because verily they (are) people who^r know not.</p>	<p>وَأَنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجَرَهُ حَتَّى يَسْمَعَ كَلِمَةَ اللَّهِ ثُمَّ أَبْلَغَهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿١٠١﴾</p>
<p>7. How can (there) be for the mushrekeena (he-they who partner deities with Allah/ he-polytheists) a covenant enda (by Rule of) Allah and enda His Messenger, except whom^r you^z covenanted at The Mosque The Sacred, so inasmuch-as istaqamo (they^z affirmably comported) for you^b so ista'qemo (let-affirmably comport you^z) for them; verily Allah loves the muttaqeena (reverential guarders against Allah's displeasure).</p>	<p>كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقِيمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ مُحِبُّ الْمُتَّقِينَ ﴿١٠٢﴾</p>
<p>8. How²⁰⁶⁰ and en (if) they^z transcend over you^z they^z watch/observe in you^z neither an ellan^x (deity/ covenant/ kin obligation)^x nor a themmatan^w (covenant/trust-/or guarantee)^w; they^z please you^b by their mouths while ta'aba²⁰⁶¹ (categorically-refuse) their hearts, and most (of) them(are)fa'seeqoon²⁰⁶² (rebels vis-à-vis Allah's command).</p>	<p>كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ ﴿١٠٣﴾</p>
<p>9. They^z purchased by Allah's Aya'te^w (Qur'anic statements) a little price; so they^z repelled a'n (off) His path; verily they fouled what they^z were working.</p>	<p>اشْتَرَوْا بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدَّوْا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٠٤﴾</p>
<p>10. Neither watch/observe they^z in a believer an ellan^x (a deity/ covenant/ kin obligation)^x, nor themmatan^w (covenant trust/guarantee)^w and those, they (are) the transgressors.</p>	<p>لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً وَأُولَئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠٥﴾</p>
<p>11. So en (if) they^z repented and aqamo²⁰⁶³ (they^z upped/-sustained the prescribed obligations of) the Prayer^w and aa'taw (they^z fulfilled the obligations of) the Zakata^{w2064} (prescribed percentage of personal possessions)^w then (they are) yourⁿ brothers in religion; and [We] expound the Aya'te^w (Qur'anic statements) for a knowing people.</p>	<p>فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٦﴾</p>
<p>12. And en (if) they^z infringed their ayma'ne (oaths), from after their covenant and they^z discredited in youⁿ religion, then let-you^z mutually fight the disbelief's principals; verily they (have) no aymana (oaths) for them, la'alla (craving currently unavailable deed that/-</p>	<p>وَأِنْ نَكَتُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعْنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٠٧﴾</p>

for the Prayer,” (S4: 102)! Note: Prayer and how to be done was established and revealed by Allah! Hence people do not establish Prayer they only maintain and perform it!

²⁰⁵⁸ See the Lexicon attached to this Translation for what exactly is the Zakah and its implications!

²⁰⁵⁹ See the Lexicon attached to this Translation regarding “أحد”

²⁰⁶⁰ An assertive negation of keeping a covenant by the polytheist!

²⁰⁶¹ The word ta'ba= “تأبى” means categorically (absolutely, without exception) refuse, i.e. not just simply refuse!

²⁰⁶² See the Lexicon attached to this Translation for this important word faseqoon and its grammatical inflections!

²⁰⁶³ See footnote 1961 above regarding maintain!

²⁰⁶⁴ See the Lexicon attached to this Translation for what exactly is the Zakah and its implications!

perhaps) they desist.

13. Should not²⁰⁶⁵ you^z mutually fight a people (*who had*) infringed they^z their *ayma'na* (*oaths*) and they^z purposed by exiting the Messenger; and they^z started you^b first [once^w] (*time^w*); do *takhshaw* (*reverentially-fear*) them you^z; so Allah (*is*) righter²⁰⁶⁶ that *takhshaw* Him you^z *en(if)* you^c were believers.
14. Let-you^z mutually fight them, torments them Allah by yourⁿ hands and disgraces them [He] and succors you^b [He] over them and heals [He] breasts²⁰⁶⁷ (*of*) a people believers.
15. And [He] undoes their hearts' exasperation; and Allah relents on whom^r [He] wills and Allah (*is*) Omniscient *Hakeemon*²⁰⁶⁸ (*infinite hekmal*²⁰⁶⁹ Possessor).
16. Orreckoned you^z that you^z (*would be*) left while *lamma* (*not yet*)²⁰⁷⁰ knew Allah who^r *jahado*²⁰⁷¹ (*they earnestly exerted their utmost mental, physical and possessional efforts fighting/ striving in Allah's cause*) of you^b and neither *ittakbtho*²⁰⁷² (*they took and made*) of lesser than Allah and nor His Messenger and nor the believers, *wa'leejatan* (*confidant*) and Allah (*is*) Proficient by what you^z work.
17. Not [was] for the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*) to *ya'amoro* (*they: congregate in/ build/ tend/ visit*) Allah's mosques; witnesses/-testifiers they^z (*are*) on their selves^w by the disbelief; those miscarried^w (*were*) their works and in the Hell^w they (*are*) immortals.
18. Verily only *ya'amoro* (*they: congregate-in/ build/ tend/ visit*) Allah's mosques who^p [he] believed by Allah and The Day The Last and *aqama*²⁰⁷³ ([he] *upped/ sustained*) (*the prescribed obligations of*) the Prayer,^w and *aa'ta* ([he] *produced and fulfilled the obligations of*) *az-Zakata*²⁰⁷⁴ (*prescribed percentage of personal possessions*)^w and not *yakhsha* (*reverentially-feared* [he]) except Allah; so *asa* (*craving a deed*

أَلَا تَقْتُلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ يَدْعُوكُمْ أُولَٰئِكَ خَشَوْهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾ قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَتُخْزِيهِمْ وَيُنْصِرْكُمْ عَلَيْهِمْ وَتُشْفَىٰ صُدُورُ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾ وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبَ اللَّهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾ أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِم بِالْكَفْرِ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ

²⁰⁶⁵ Clearly this “أَلَا” is the “أَلَا,” for *urging* and *promoting* the action of the following verb, here the *fighting*!

²⁰⁶⁶ The word “righter” is a *comparative adjective* of “right,” see *Merriam Webster's Dictionary*! And “أَحَقُّ” = “righter” as an *adjective comparative*!

²⁰⁶⁷ The expression “and heals breasts (*of*) a people...” means clears those chests (i.e. hearts) of any remnants of disbelief, doubt, suspicion, fury, distress, etc.

²⁰⁶⁸ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “إحكيمة”

²⁰⁶⁹ Ibid!

²⁰⁷⁰ The particle “لَمَّا” has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*! It also could mean a particle of exception, i.e.: “*but*!” See *القرطبي* and *مغني اللبيب*

²⁰⁷¹ The word “*Jahado*” = “جَاهَدُوا,” they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word “جَاهِد” is root word for “*Jihad*,” which has *several* meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Shari'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

²⁰⁷² The word “إِتَّخَذَ” from “إِتَّخَذَ” which is “إِفْتَعَال” for “إِتَّخَذَ,” as stated in *لسان العرب*; therefore, “إِتَّخَذَ” is *always* taking and *presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

²⁰⁷³ That is *upped* or *sustained* or “*maintain*”!

²⁰⁷⁴ See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*!

beyond one's means that, may) those to be of the *muhtadeena*²⁰⁷⁵ (they who found and accepted the aright-guidance).

19. Have you^z made the pilgrims' se'qayyata (water-avail)^w and emarata^w (tending/visiting/congregating-in)^w The Mosque The Sacred as who^p [he] believed by Allah and The Day The Last and jahada (he exerted his utmost mental/physical and possessional efforts fighting) in Allah's path; not level/even they^z enda (by Rule of) Allah; and Allah not aright-guides the people the dha'lemeena²⁰⁷⁶ (injustice-doers).

20. Who^r believed they^z and emigrated they^z and ja'hado (they earnestly exerted their utmost mental/physical and possessional efforts fighting/striving in Allah's cause) in Allah's path by their possessions and their selves^w (those have) greater rank^w enda (by munificence of/by Rule of) Allah, and those, they (are) the winners.

21. You bashshero²⁰⁷⁷ (tells pleasant tidings) them their Lord by a mercy^w from Him and a gratification^x and gardens^w for them in it^w a sustainer naeemon (permanent mental and physical delights in the highest chambers of Paradise).

22. Immortals they^z (are) in it^w forever; verily Allah has great remuneration.

23. O you who^r they^z believed let not tattakbetbo²⁰⁷⁸ (you^r take and presume) yourⁿ fathers and yourⁿ brothers an'leyao²⁰⁷⁹ (guardians/allies) en (if) istahabba²⁰⁸⁰ (affirmably liked) they^z the disbelief over the belief; and who-ever yatawalla ([he]: takes for an'leyao) them of you^b then those they (are) the dha'lemoon²⁰⁸¹ (injustice-doers).

24. Let-say [you^s]: en (if) [was] yourⁿ fathers and yourⁿ sons and yourⁿ brothers and yourⁿ spouses (wives) and yourⁿ clan and possessions^x acquired it^w you^z and a trade^w takhshawna (reverently-fear you^z) its^w unsalability/slump and dwellings^x you^z delight it^w (are) lovelier to you^b than Allah and His Messenger and a jehaden²⁰⁸² (exertion of one's utmost mental, physical and possessional efforts fighting/striving) in His path, then let-await you^z until comes Allah by His command; and Allah not aright-guides the people, the fa'seeqeena²⁰⁸³ (rebels vis-à-vis Allah's command).

أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿٨﴾

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهِدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٩﴾

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمَ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿١٠﴾

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّتٍ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿١١﴾

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٢﴾

يَتَأَيَّمُوا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَاُولَئِكَ هُمُ الظَّالِمُونَ ﴿١٣﴾

قُلْ إِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكَنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنْ رَبِّ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤﴾

²⁰⁷⁵ See the *Lexicon* attached to this Translation for "muhtadee" and its plural "muhtadoon" / "muhtadeen!"

²⁰⁷⁶ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

²⁰⁷⁷ See the *Lexicon* attached to this Translation for bashshara/youbashsharo/mubasheron = يُبَشِّرُ/يُبَشِّرُ/يُبَشِّرُ

²⁰⁷⁸ The word "اتخذ" from "الإنخاذ" which is "إفتعال" for "الإنخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and presuming some thing about what was taken! Thus, it is not just the mere taking!

²⁰⁷⁹ The word "أولياء" could also mean, among them: protector, friend!

²⁰⁸⁰ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

²⁰⁸¹ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

²⁰⁸² The word "Jehad" = "جهاد," = earnest exertion of one's utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "جاهد" is root word for "Jehad," which has several meanings, among them: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the Sharey'ah Law; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim! See the *Lexicon* attached to this Translation!

²⁰⁸³ See the *Lexicon* attached to this Translation for this important word faseqoon and its grammatical inflections!

25. *Laqad* (verily, already and affirmatively) succored you^b Allah in many abodes and *Hunayn's* Day, *edh* (when/since) marveled^w you^b yourⁿ multitude, then [it^w] not enriched²⁰⁸⁴ a'n (regarding) you^b a thing; and straitened^w on you^b the land^w by what (it^w) extended^w; afterwards you^z fled/diverged retreaters.
26. Afterward, Allah descended His tranquility^w on His Messenger and on the believers and [He] descended soldiers not you^z saw them and [He] tormented whom^r they^z disbelieved; and *tha'leka* (that-afar-it/that) (is) the disbelievers' requital.
27. Afterwards Allah relents from after *tha'leka* (that-afar-it/that) on whom^r [He] wills and Allah (is) *Ghafooron* (iterative Forgive), *Raheemon* (iterative mercy Giver).
28. O you who^r they^z believed, verily only the *mushrekoona* (be-they who partner deities with Allah/be-polytheists) (are) *najason*²⁰⁸⁵ (unchaste/filthy), so let-not they^z near The Mosque The Sacred after their *aame*²⁰⁸⁶ (year), this^x; and *en* (if) you^c feared/knew²⁰⁸⁷ a privation^w²⁰⁸⁸ so will enrich you^b Allah of His munificence, if willed [He]; verily Allah (is) Omniscient *Hakeemon*²⁰⁸⁹ (infinite *hekmal*²⁰⁹⁰ Possessor).
29. Let-you^z mutually fight whom^r believe they^z neither by Allah nor by The Day The Last and nor they^z forbid what forbad Allah and His messenger, and nor they^z religionize The Right's²⁰⁹¹ religion; of whom^r *oto* (they^z had been accorded/allotted) the book, until they^z give the *jizya'ta*²⁰⁹² (symbolic special payment to the State)^w a'n (off) hand^w²⁰⁹³, while they (are) cringers.
30. And said^w the Jews *Uzayron* (Ezra) (is) Allah's son; and said^w the *Nassara* (Christians) the Messiah (is) Allah's son; *tha'leka* (that-afar-it/that) (is) their say by

الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾ لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مَّدْيَنَ ﴿٢٦﴾ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٧﴾ ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٨﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِن شَاءَ ۚ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٩﴾ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٣٠﴾ وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ

²⁰⁸⁴ The word “تغني” has double meanings: (1) *enriches*, (2) *suffices*! But “enriches” includes suffice and *not* vice versa! As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task! Hence “enriches” is superior!

²⁰⁸⁵ The word “نجس” as it applies to the polytheistⁿ this *Ayah*, Qur'an commentators are *not* unanimous as to its exact meaning: some say because the polytheists are “*junub*” = in the state of having had sexual intercourse and before the *ghusl* (the prescribed shower to rid oneself from being “*junub*”)! Others, such as Ibn Abbas, say because they are polytheist! So the “نجس” may not be physical filth (uncleanliness) but perhaps *unchasteness*, as it could include both!

²⁰⁸⁶ The Arabic text says “عام” but in English there is only one word to mean عام and سنة In Arabic there is “عام” and “سنة” each with a difference! Here “عام” is in reference to a year with a specific significant event in it, beginning any day within the year; whereas “سنة” is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time! As to “حول” = anniversary of any special event; and “حجّة” = lunar-year! Although generally all are loosely used synonymously or interchangeably! See الفرق اللغوية لـ أبي هلال العسكري!

²⁰⁸⁷ Linguistically the word “خاف” carries dual meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

²⁰⁸⁸ Privation, that is as a result of a decline in trade with the visiting polytheists.

²⁰⁸⁹ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيمة”

²⁰⁹⁰ See the *Lexicon* attached to this Translation for “*hekmal*”

²⁰⁹¹ One of Allah's 99 most beautiful attributive names is: “الحق” = The Right!

²⁰⁹² The “*jizyah*” is a very small, more of a symbolic nature, amount of money to be paid annually by every non-Muslim able body for Military service, in an Islamic State enjoying the protection of the State. Older men, slaves women, children and the poor are exempt from paying it. Muslims pay the *Zakat*, where as the non-Muslims pay this tiny sum annually as a kind of poll tax, if we may call it?

²⁰⁹³ The phrase “off-hand” is Arabic tongue expression meaning: *having to give in complying and submissive manner*!

their mouths; *youdha'heona* (*mimic they^z*) say (*of*) whom^r they^z disbelieved of before; mutually fought²⁰⁹⁴ them Allah, wherefrom *yo'afakona*²⁰⁹⁵ (*they^z are off-right dissuaded- / they^z are dissuaded speciously*).

31. *Ittakhabho*²⁰⁹⁶ (*they^z took and made*) their *ahbara* (erudite clerics) and monks (*as*) lords^x from lesser than Allah, and the Messiah, *Mariama's* (*Mary's*) son; and not (*had been*) commanded they^z except to worship One an *elahan* (*a deity*), no an *elaha* (*a deity*) except Him; *subhanabo*²⁰⁹⁷ (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*) a'n (*off/regarding*) what they^z partner (*deities with Him*).
32. They^z want to extinguish Allah's illumination by their mouths and Allah *ya'aba*²⁰⁹⁸ (*categorically-refuses*) except to conclude [*He*] His illumination, and albeit disliked (*it*) the disbelievers.
33. He Who sent His messenger by the aright-guidance and The Right's^x religion^x, to ascend/manifest²⁰⁹⁹ it^x [*He*] over the religion^x all (*of*) it^{x2100} and albeit disliked (*it*^x) the *mushrekoon* (*he-they who partner deities with Allah/ he-polytheists*).
34. O you who^r believed they^z, verily a multitude of the priests and the monks surely they^z eat the mankind's possessions by the falsehood^x and they^z repel

قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ
قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ
فَتَلْهَمُ اللَّهُ أَنِّي يُؤْفَكُونَ ﴿٣١﴾
اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَنَهُمْ أَرْبَابًا
مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ
مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا
وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ
عَمَّا يُشْرِكُونَ ﴿٣٢﴾
يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ
بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ
نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٣﴾
هُوَ الَّذِي أَرْسَلَ رَسُولَهُ
بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ
عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ ﴿٣٤﴾
يَتَأْتِيهِ الَّذِينَ ءَامَنُوا مِنْ كَثِيرٍ
مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ
لِيَأْكُلُوا أَمْوَالَ النَّاسِ بِالْبُطْلِ

²⁰⁹⁴ The Arabic *tongue* expression “mutually fought him Allah” is an expression of wonderment, meaning how smart/crafty he is, by way of *praising* him! In other word such a person or group is/are so good in a particular trait that only Allah could overcome him/them! Thus, “mutually fought them Allah” could mean: how *inventive* and *devious* they are in fabricating lies against Allah! Therefore, here according to books of “التفاسير” stated in them quoting Ibn abbas and Ali Ibn abei Talib, may Allah be pleased with both, it means *cursed* them Allah; for whomever Allah fights will surely perish!

²⁰⁹⁵ The word “يؤفكون” = they are *dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction*.

²⁰⁹⁶ The word “اتَّخَذَ” from “الِاتِّخَاذَ” which is “افتعال” for “الِاتِّخَاذَ,” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is *always* taking and *presuming* some-thing about what was taken! Thus, it is *not* just the mere *taking*! As in this case they took and made of their monks and clerics as *lords*, i.e. *accepting and executing their commands*!

²⁰⁹⁷ The word “subhanabo” = “سبحانه” has no English equivalent! The word is made up of two parts: “subhana” and the pronoun “bo” = “Him!” Wherever the word “subhana,” or its *associates/inflections* (such as “سبحان” or “سبحانك”) occur all are *associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness!* So, we can render “subhana” = “سبحان” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him!*

²⁰⁹⁸ The word “يأبى” = *ya'aba* means *categorically (absolutely, without exception) refuses*, i.e. *not* just simply refuses!

²⁰⁹⁹ The word “يُظْهِرُهُ” could mean: (a) make it *prevail*, i.e. make the *religion prevail*; or (b) *manifest* it, i.e. make the *religion manifest to him* (to the Prophet, SAWS)! There are many instances where “to” = “على” And the pronoun “هـ” in “يُظْهِرُهُ” refers to the Prophet (SAWS)! Thus, when one considers the word “كَلِمَةً” then it becomes rather *logical*, if not *imperative*, to give *precedence* to (b), i.e. *making the religion all of it manifest to the Prophet* (SAWS)! This is especially so, given the fact that the religion is only but *one*! Although this *one* religion was revealed in *incremental* phases (stages), like *all* things in nature, including the creation of the Heavens and the Earth in *six* days, even though Allah *could* have done that *instantly*! But because of His wisdom to give *precedence* to the *graduality* and *not* to the *instantaneity* to be the *rule* and the *law*! That is why Allah says: “Today I completed for you^b your religion and I concluded upon you My favor, and I approved for you^b Islam (*as your*) religion” (S5:3)! See the *Lexicon* to this Translation for the *difference* between “completed” and “concluded!” Additionally, the precedence of the aforementioned (b) *includes* (a) on second thought! That is because Allah says: “Wrote (*decreed*) Allah surely prevail assuredly I and My messengers!” (S58:21). Obviously, He and His messengers prevail, His religion prevails!

²¹⁰⁰ That is: making Islam, the *full and final* religion or making Islam to *supersede all other religions*!

a'n (off) Allah's path; and who^r hoard they^z the gold and the silver and not expend it^w they^z in Allah's path, so *bashsher*²¹⁰¹ (let-tell [you^s] pleasant tidings) (to) them by a painful torment.

35. Day (when to be) heated on it^w in Hell's^w fire^w then (to be) seared/cauterized by it^w their foreheads^w and their sides and their backs; this (is) what you^c hoarded for yourⁿ selves,^w so let-taste you^z what you^c were hoarding.

36. Verily the *sho'boores*²¹⁰² (months)^x eddata^w (a quantity by a count)^w enda (by Rule of) Allah (is) twelve [month] in Allah's Book day [He] created the Heavens^w and the Earth^w; of it^w four (are) sacred; *tha'leka* (that-afar-it/that) (is) the religion [the] forthright²¹⁰³; so let-not wrong²¹⁰⁴ you^z (to) yourⁿ selves^w in them,^y and let-mutually fight you^z the *mushbrekeena* (be-they who partner deities with Allah/he-polytheists) altogether as they^z fight you^b altogether; and let-know you^z that Allah (is) with the *muttaqeena* (reverential guarders against Allah's displeasure).

37. Verily only the *naseeo*²¹⁰⁵ (month's postponing and transposing)^x (is) an increment^w in the disbelief,^x (to be) misled by it^x whom^r disbelieved they^z; they^z legitimate it^x *aaman*²¹⁰⁶ (a year of significant event) and they^z illegitimate it^x *aaman* so as to comport they^z period (of) what illegitimized Allah, so they^z legitimize what illegitimized Allah; (had been) adorned for them their ill-works; and Allah aright-guides not the people the disbelievers.

38. O you who^r believed they^z what (is) for you^z if (had been) said for you^b: let-march you^z in Allah's path you^z *eth-tha'qaltom* (sluggishly-heavyed you^c) to the ground^w; have you^z delighted by the life^w (of) the world^w of the Hereafter^w; so not *mata'ao*²¹⁰⁷ (resource for a transitory worldly delight of) the life^w (of) the world^w in the Hereafter^w except a little.

39. Ella (unless/if not) you^z march [He] torments you^b a

وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ
وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ
وَالْفِضَّةَ وَلَا يَفْقَهُونَهَا فِي سَبِيلِ
اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٥﴾
يَوْمَ نَحْمِي عَلَىهَا فِي نَارِ جَهَنَّمَ
فَتَكُونُ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ
وَأُظْهُورُهُمْ هَذَا مَا كُنْتُمْ
لَأَنْفُسِكُمْ فَذُقُوا مَا كُنْتُمْ
تَكْتُمُونَ ﴿٣٦﴾

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا
عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ
خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا
أَرْبَعَةٌ حَرَمٌ ذَلِكَ الدِّينُ الْقَيِّمُ
فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ
وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً
كَمَا يُقَاتِلُونَكُمْ كَافَّةً
وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٧﴾
إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ
يُضِلُّ بِهِ الَّذِينَ كَفَرُوا يَحْلُونَهُ عَامًا
وَيُخَرِّمُونَهُ عَامًا لِيُؤْطِئُوا عِدَّةَ مَا
حَرَّمَ اللَّهُ فَيَحْلُوا مَا حَرَّمَ اللَّهُ
زُرِبَ لَهُمْ سُوءُ أَعْمَلِهِمْ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٨﴾
يَتَأَيَّاهُ الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا
قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ
أَتَأْقِلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ
بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ
فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي
الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٩﴾
إِلَّا تَنْفَرُوا يُعَذِّبْكُمْ عَذَابًا

²¹⁰¹ See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubasher* = يُبَشِّرُ مُبَشِّرٌ = إِبَشْرًا / يُبَشِّرُ مُبَشِّرٌ

²¹⁰² *sho'boore* = plural or multiplicity versus *ash'bur* = plural of paucity for شهر = month!

²¹⁰³ The word “النَّسِيءُ” = “مُسْتَقِيمٌ” i.e. means straight! See اللسان!

²¹⁰⁴ See the *Lexicon* attached to this Translation for “ظالم” = “ظَالِمٌ” = “injustice-doer” and “أظلم” = “wronger!”

²¹⁰⁵ The word “النَّسِيءُ” is that which is postponed to take effect at a later time/date. The pre-Islamic Arabs had the 1st, the 7th, the 11th and the 12th months of their calendar year as “sacred.” So the first month of the year (Month of Muharram), coming after the 11th and the 12th of the previous year, so they used to postpone it by transposing it to the second month of the year in order not to have three consecutive months as “sacred!” However, “النَّسِيءُ” has many meanings, among them is such postponing by transposing called “النَّسِيءُ”

²¹⁰⁶ See footnote 547 above or the *Lexicon* attached to this Translation regarding اعام!

²¹⁰⁷ The word “مَتَاعٌ” = “مَتَاعٌ” is rooted in the word “مَتَعَ” = “مَتَّعٌ” with many meanings, among them: resources of transitory worldly delight! See *Lexicon* attached to this Translation for more elaboration!

painful torment, and [He] exchanges/substitutes a people other than you^b and not *tadborrobo*²¹⁰⁸ (you^z harm him/Him) a thing; and Allah over everything (is) Omnipotent.

40. Ella (unless/ if not) succor him you^z, so qad (already and affirmatively) succored him Allah edh (when/since) exited him who^r disbelieved they^z; second (of) two edh (while) both (of) them (were) in the hole²¹⁰⁹ edh says [he] to his companion: let-not sadden [you^s], verily Allah (is) with us; then Allah descended His tranquility^w on him and [He] supported him by soldiers not saw them you^z and [He] made word^w (of) whom^r disbelieved they^z the lowest^w and Allah's word, ^w [She] (is) the high^w; and Allah (is) Mighty Hakeemon²¹¹⁰ (infinite hekma²¹¹¹ Possessor).

41. Let-march you^z *kebefafan*²¹¹² (they who are in a manner light, i.e. not heavy) and (manneristically) heavies, and ja'hedo (let-exert you^z your utmost mental/physical and possessional efforts fighting/ striving in Allah's cause) by yourⁿ possessions and yourⁿ selves^w in Allah's path; *tha'lekum* (he-afar-collective-you/that) (is) *kebayron* (choicer-/ superior-/ worthier) for you^b en(if) you^c were knowing you^z.

42. Had [it^r] been/was an *aradhan* (a transitory-gain/ booty) nigh and an easy (short) journey, surely (would have) *ettaba'a* (closely followed) you^g they^z; [and] but far-distanced^w on them the *shuggato*²¹¹³ (extended-distance) and shall *yahlefona* (swear they^z) by Allah: had we could, surely (would have) egressed we with you^z; they^z perish their selves^w and Allah knows verily they, surely (are) liars.

43. Pardoned Allah a'n (regarding) you^g for wherefore²¹¹⁴ allowed you^g for them, until manifest for you^g who^r *ssadaqo* (they^z always enforced the truth) and know [you^s] the liars.

44. Not seek your^t permission who^r believe they^z by Allah and The Day The Last, that *youjahedo* (they exert their utmost mental, physical and possessional efforts fighting/ striving in Allah's cause) by their possessions and their selves^w, and Allah (is) Omniscient by the

أَلَيْمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ
وَلَا تَضُرُّهُ شَيْئًا وَاللَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ
أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِي
أَثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ
لِصَاحِبِهِ لَا تُحْزَنْ إِنَّ اللَّهَ
مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ
وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ
كَلِمَةَ الَّذِينَ كَفَرُوا
السُّفْلَى وَكَلِمَةَ اللَّهِ هِيَ الْعَلْيَا
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤١﴾

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا
بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ
اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ ﴿٤٢﴾

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا
لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ
وَسَيَخْلِفُونَ بِاللَّهِ لَوْ اسْتَطَعْنَا
لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ
يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٣﴾

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ
حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا
وَتَعْلَمَ الْكَاذِبِينَ ﴿٤٤﴾

لَا يَسْتَعِذُّكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ

²¹⁰⁸ There is "تَضُرُّهُ", as here, where the crime was a uniform one, that of nonappearance for Jihad (Tabook's campaign); and "تَضُرُّوْهُ" as in S11:57 where crimes were multiples, as each person committed his/ her own crime towards Allah!

²¹⁰⁹ The word The Qur'an uses is the perfect description of the place where the Messenger (SAWS) and his companion (Abu Bakr) were, is "the hole," smaller than a "cave" or "cavern" as most people tend to say! The Arabic language is the more precise than all languages; so, if "cavern" or "cave" were to be the proper description The Qur'an would have certainly said so!

²¹¹⁰ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "إحْكِيم"

²¹¹¹ See the Lexicon attached to this Translation for "hekma!"

²¹¹² The words "خِفَافًا" and "ثِقَالًا" = "kebefafan" = not heavies and "beavies" respectively are both in the adverbial forms! Since in English there is no corresponding adverbial forms (such as "lightenedly and beavyedly") so in manner is added parenthetically (as "in manner" per se is not the apparent text) to denote such adverbials!

²¹¹³ The word "الشُّقَّةُ" means the extended distance of a travel, not just a distance; or the "hardship" resulting from a long travel! See القرطبي والهادي!

²¹¹⁴ The particle "م" in "لم" stands for: wherefore! See إعراب القرآن لمحمود صافي وإرواح المعاني لمحمود الألوسي

muttaqeena (reverential guarders against Allah's displeasure).

45. Verily only seek your^t permission who^t they^z believe not by Allah and The Day The Last and suspected^w their hearts, so they (are) in their suspicion *yataraddona (they^z forthwith-vacillate to and fro).*
46. And had they^z wanted the *kbhoroja (foray^x / egress^x / to fight in cause of Allah)* surely they^z (would have) readied for it^x a preparedness^w; [and,] but disliked Allah their dispatch^x so [He] dispirited them, and (had been) said: let-sit-down you^z with the sitters.
47. Had they^z exited in you^b not they^z augmented you^b except a *kbabalan (mental derangement)* and surely *awdha'o²¹¹⁵ (they would have hastened and sowed dissention)* among you^z *yabghona (they^z earnestly-quest)* (for) you^b the *fetna'ta^w (tumult and confusion / sedition)* and in you^b (are) ever/stout²¹¹⁶ listeners for²¹¹⁷ them; and Allah (is) Omniscient of the *dha'lemeena²¹¹⁸ (injustice-doers).*
48. *Laqad (verily, already and affirmatively) ebtagh²¹¹⁹ (they^z earnestly-quested) the fetna'ta^w (tumult / confusion / sedition)* of before, and they^z transposed²¹²⁰ for you^g the matters until came the right²¹²¹ and *dhahara (manifested- / prevailed)* Allah's command, while they (were) dislikers.
49. And of them who^x [he] says: let permit me [you^s] and let-not essay me [you^s]; ha, in the essay^w fell they^z; and verily Hell^w surely (is) a besieger^w by the disbelievers.
50. *En (if) betides^w you^g hasanaton^w (good-deed)* *[it^w]* displeases them; and *en betides^w you^g a disaster^w* say they^z: *qad (already and affirmatively) we took our matter from before, and they^z divert while they (are) revelers- / rejoicers.*
51. Let-say [you^s]: never betides us except what wrote²¹²² Allah for us; He (is) our Guardian and on Allah surely let trust the believers.
52. Let-say [you^s]: do await you^z by us except an *ebda^{w2123} (a lone / any-one)* (of) the *busnayay'ne (twain all*

بِالْمُتَّقِينَ ﴿٤٥﴾
إِنَّمَا يَسْتَعِذُّكَ الَّذِينَ لَا يُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ
فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٦﴾
وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ
عُدَّةً وَلَكِنَّ كَرِهَ اللَّهُ انْبِعَاثَهُمْ
فَتَبَطَّوهُمْ وَقِيلَ أَقْعُدُوا مَعَ
الْقَاعِدِينَ ﴿٤٧﴾
لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا
خَبَالًا وَلَأَوْضَعُوا خِلَالَكُمْ
يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ
سَمْعُونُ لَهُمْ وَاللَّهُ عَلِيمُ
بِالظَّالِمِينَ ﴿٤٨﴾
لَقَدْ اتَّبَعُوا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا
لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ
أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ ﴿٤٩﴾
وَمِنْهُمْ مَنْ يَقُولُ أَئِذَا دُنا
تَفَتَنَّا أَلا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ
جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٠﴾
إِنْ تَصَبَّكَ حَسَنَةً تَسْؤُهُمْ وَإِنْ
تُصَبَّكَ مُصِيبَةً يَقُولُوا قَدْ أَخَذْنَا
أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ
فَرِحُونَ ﴿٥١﴾
قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ
لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥٢﴾
قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى

²¹¹⁵ The single word “أَوْضَعُوا” means: *hastened among!* See اللسان! But here, according to القرطبي, meaning: “hastened to sow dissension among the believers!”

²¹¹⁶ The words “ever/stout” are used to intensify listeners, as the Arabic is “سَمَاعُونَ” in the intensive form!

²¹¹⁷ Here “for” refers to two distinct meanings: (1) *hearing and obeying them* (2) *they hear on behalf of the enemy, they are “enemy-agents, or they are spreaders of calumny!”*

²¹¹⁸ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!”

²¹¹⁹ The word “يَبْتَغِي” = “يَطْلُبُ حَثِيثًا” meaning: *earnestly quested!*

²¹²⁰ That is they considered all the undesirable consequences, and schemed to confuse the issue and rally against it!

²¹²¹ That is victory against them!

²¹²² It must be noted here that such “wrote” is based on Allah’s foreknowledge of events, not on the basis that Allah had decreed it and thus “wrote it,” thus it is inevitable! Such “decreeing” would be inconsistent with Allah’s justice, superfluity, and mercy, if such decreeing were to betide someone an unhappy event! That is because the unhappy event happened to one as a result of an action chosen earlier by that one!

²¹²³ See the Lexicon attached to this Translation regarding “إحداً”

<p>around beautiful outcomes)²¹²⁴ and we await by you^b that betides you^b Allah by a torment from <i>endebe</i> (by His Rule) or by our hands^w; so let-await you^z, verily we(are)with you^b <i>mutarabbesoona</i>(ones who are awaiting).</p>	<p>الْحُسَيْنَيْنِ وَخَرُّنَا نَتَرْتَضُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ بِأَيْدِينَا فَتَرْتَضُوا إِنَّا مَعَكُمْ مُتَرْتَضُونَ ﴿٥٦﴾</p>
<p>53. Let-say [you^s]: let-expend you^z voluntarily or coercively²¹²⁵, never <i>youtaqabbala</i>²¹²⁶ (to be clemently-accepted) from you^b; verily you^b were people <i>fa'see-geena</i>²¹²⁷ (rebels vis-à-vis Allah's command).</p>	<p>قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ إِنْ كُنْتُمْ قَوْمًا فَاسِقِينَ ﴿٥٧﴾</p>
<p>54. And what precluded them that their expenditures (to be) accepted except that disbelieved they^z by Allah and by His messenger and not come they^z (to) the Prayer^w except while they(are) indolents, and not expend they^z except while they (are) dislikers.</p>	<p>وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ ﴿٥٨﴾</p>
<p>55. So let not marvel you^s their possessions and nor their children; verily only wants Allah to torment them by it^w in the life^w (of) the world^w and <i>taẓḥaqa</i> (ennui and vanish) themselves^w while they (are) disbelievers.</p>	<p>فَلَا تَعْجَبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٩﴾</p>
<p>56. And <i>yablefona</i> (swearing they^z) by Allah truly they (are) surely of you^b while not they (are) of you^b; [and,] but they (are) people consternating²¹²⁸.</p>	<p>وَيَخْلِفُونَ بِاللَّهِ إِنْهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ ﴿٦٠﴾</p>
<p>57. If²¹²⁹ they^z find a: refuge^x or caverns^w or a <i>muddakḥaḥ</i>²¹³⁰ (retreating place/tunnel) surely (would have) fled/-diverged they^z to it^x while they <i>yajmahona</i> (they^z scarily-rush).</p>	<p>لَوْ يَخْدُونِ مُلْجَأًا أَوْ مَغْرَبًا أَوْ مَدْخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٦١﴾</p>
<p>58. And of them who^p <i>yalməzoka</i>²¹³¹ (he who: privately slander you^s/ find fault with you^s in subtle ways/ blink their eye to malign you^s) in the alms^w/charities^w; so <i>en</i> (if) given they^z of it^w they^z delighted; and <i>en</i> given not they^z of it^w <i>edha</i> (suddenly/ whereas) they^z discontent.</p>	<p>وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَخْطُونَ ﴿٦٢﴾</p>
<p>59. And had that they^z delighted (by) what <i>aa'ta</i> (accorded-</p>	<p>وَلَوْ أَنَّهُمْ رَضُوا مَا ءَاتَاهُمُ اللَّهُ</p>

²¹²⁴ The word “*busnayyan*,” is a lofty Arabic *tongue* expression for (1) *victory over the opponents* or (2) *martyrdom*.

²¹²⁵ See the *Lexicon* attached to this *Translation* for the distinction between (كُرْهًا and كَرْهًا): “كُرْهًا,” *fat’ha* on the “ك,” as in this *Ayah*, and “كَرْهًا,” *dhammah* on the “ك,” as in (S46: 15), and “إِكْرَاهًا,” as in (S2:256)!

²¹²⁶ The Arabic word used in The Qur’an is “تَقَبَّلَ,” not “إِقْبَلَ”=accept. Thus, “تَقَبَّلَ” means accept with *clemency* or *mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be fully worthy of Allah’s acceptance; or the work itself is somewhat *deficient*, *not perfect and complete*! So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein! So Allah accepts it *by His clemency*! Thus, تَقَبَّلَ = *clemently accepts*!

²¹²⁷ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

²¹²⁸ The word “يَفْرُقُونَ” means suffer from a state of *consternation*, as they assume that you might do to them like you do to the polytheists, so they are *afraid*, hence “*fearers*!”

²¹²⁹ The particle “لَوْ” since it is a *future-connected* verb, probable to occur and *not* sure it’s a present occurrence, such a “لَوْ” amounts to “if” or “when!” See ابن هشام

²¹³⁰ The word “مَدْخَلًا” = “مَفْتَعِلُ الدُّخُولِ” means artificially forged entrance. To the best of this translator, as usual, there is no exact equivalent to such a precise word! The word “مَدْخَلًا” is a metonym for “corruption and animosity!” See الرَّاغِب!

²¹³¹ The word “يَلْمِزُكَ” *he who: privately slander you, find fault with you in subtle ways, or blink their eye to malign you*!

/allotted) them Allah and His Messenger and said they²¹³²:our sufficiency²¹³²(is) Allah, Allah will *yona'tena* (accord/allot us) of His munificence and His Messenger, verily we (are) to Allah wishers²¹³³.

60. Verily only the alms/charities ^{w2134} (*are*) for the indigents²¹³⁵ and the poor, and the workers over it^{w2136} and the *mu'allafat'ey*²¹³⁷ (*they who had been attuned*) their hearts, and in the necks,^{w2138} and the debtors, and in Allah's path, and son (*of*) the path (*wayfarer*); (*this is*) an ordainment from Allah and Allah (*is*) Omniscient *Hakeemon*²¹³⁹ (*infinite hekmal*)²¹⁴⁰ Possessor).

61. And of them who^r they^z [annoy] the Prophet and say they^z: he (*is*) an ear^{w2141}; let-say [*you*^s]: an ear^w (*of*) *khayren* (*mercy/goodness/worthiness/desirable*) for you^b; [*he*] believes by Allah and [*he*] believes for the believers and (*he is*) a mercy^w for whom^r believed they^z of you^b; and who^r they^z annoy Allah's Messenger for them (*is*) a painful torment.

62. *Yablefona (swearing they^z) by Allah for you^b to gratify/delight you^z; while Allah and His Messenger (are) righte²¹⁴² to gratify/delight him they^z, en (if) they^z were believers.*

63. Have not known they^z that he who^p *youbadid'e*²¹⁴³ (*he who pursues mutual: anger/opposition/and non-compliance to religious obligations towards*) Allah and His Messenger, then surely for him (*is*) Hell's^w fire^w immortal [*he*] (*is*) in

وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ
سَيُوتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ
إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٦﴾

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ
وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا
وَالْمُؤَلَّفَةِ قُلُوبِهِمْ وَفِي الرِّقَابِ
وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ
السَّبِيلِ فَرِيضَةٌ مِّنَ اللَّهِ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴾

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ
وَيَقُولُونَ هُوَ أذنُ قُلْ أذنُ
خَيْرٌ لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ
لِلْمُؤْمِنِينَ وَرَحْمَةً لِلَّذِينَ
ءَامَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ
رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٠﴾

تَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ
وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَاهُ إِنَّ
كَانُوا مُؤْمِنِينَ

أَلَمْ يَعْلَمُوا أَنَّهُ مِنْ تَحَادِدِ اللَّهِ
وَرَسُولُهُ فَأَنْ لَهُ نَارُ جَهَنَّمَ
خَلْدًا فِيهَا ذَلِكَ الْخِزْيُ

²¹³² The word “مُحْسِبٌ لَكَ أَوْ كَافٌ لَكَ أَوْ كَافِيكَ مِنْ غَيْرِهِ، لِلوَاحِدِ وَ التَّثْنِيَةِ وَ الْجَمْعِ لِأَنَّهُ مُصَدَّرٌ” = “حَسِبَ فِي حِسْبِنَا” Thus, “المُصَدَّرُ” = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb!* See التَّاج!

2133 The word “*wisher*”= “رغب” is rooted in the word “رغب”. However, the word “رغب” assumes different meaning, depending on how it is prefixed by various prepositional articles! For example: “رغب” not prefixed by any article=*wish, like!* However, “رغب عن”=*wisher off, shunner*, or “رغب في”=*likes*, or “رغب إلى”=*asked and beseeched*, or “رغب بـ”=*prefers!*

2134 The word “صدقة” is the *large umbrella* covering those expenditures, called alms/charities, of the personal or public riches given to the poor the needy and others, to include the “Zakah,” which is a *specific* amount designated by the *Sha’riyah Lam*. Clearly the “Zakah” is one of the *Five Pillars* of Islam. (S9:103) states: “Take from their riches a charity, to purify and augment them.” Thus, the “Zakah” in addition to *purifying* the wealth from any unintended unlawful impurities that might have gotten introduced to it, it actually *increases* the remaining bigger portion by *blessing* it and by *preventing* potential harm to happen to it.

²¹³⁵ The word “فَقِير” versus the “مُسْكِين” see the *Lexicon* attached to this *Translation* for the distinction! The word “*poor*” stands for the *singular* or the *plural*, although some time for the plural: “*poor-people*!”

²¹³⁶ That is the designated collectors and administrators of the *Zakah*!

²¹³⁷ The word “*muallafa’ey*” is a *masculine, plural objective noun*, meaning those are some non-Muslim notables whose hearts had been attuned (*conciliated, appeased*) by means of giving them possessions in the form of “*bonuses*” or “*grants*” by the Muslims, to gain their *favorable attitude* towards Islam and Muslims, and so for them to *persuade and bring along their families, associates and friends* and have a favorable attitude towards Islam Muslims too.

²¹³⁸ The “*necks*” are those *slaves* who must *free themselves*, i.e. such “*slaves*” must be helped for *freedom*.

²¹³⁹ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “إحکیم”

²¹⁴⁰ See the *Lexicon* attached to this *Translation* for “*hekma!!*”

²¹⁴¹ The expression “أَنْفٌ” = “*he is ear*,” means *he hears others talk and he conveys it without thinking about it!* The polytheists were saying this about Mohammad (SAWS) by way of *slamder!* So in this case Allah (SWT) says: “*he is ear of Khayr (worthiness and goodness) for the believers!*”

²¹⁴² The word “righter” is a comparative adjective of “right,” see *Merriam Webster’s Dictionary*! And “أحقّ” = “righter” as an adjective comparative!

²¹⁴³ The word “يُحَادِد” means *pursuing a mutual anger, opposition and non-compliance to obligations of religious duties!*

it^w *tha'leka*(*that-afar-it/ that*)(*is*)the disgrace the great.

الْعَظِيمُ ﴿٦٦﴾

64. *Yabtharo*²¹⁴⁴ (*they^z: fear and safeguard/ take precaution*) the hypocrites that *tonaẓzala* (*to be repetitively descended*) on them a *Suraton*²¹⁴⁵ (*division of the Qur'an*) *tona'bbe'o* ([*It^w*] *informs by piece-of-significant-and-availing-news*) them by what (*is*) in their hearts; let-say [*you s*]: *istab'zeo* (*let-affirmably jest you^c*) verily Allah (*is*) *mukbrejon* (*producer*) (of) what *tabatharoon*²¹⁴⁶ (*you^z: fear safeguard/ take precaution*).

تَحَذِّرِ الْمُنَافِقِينَ أَنْ تَنْزِلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَزَعُوا إِنَّ اللَّهَ خَرَجَ مَا تَحَذِرُونَ ﴿٦٧﴾

65. And indeed *en* (*if*) you^g asked them, surely they^z say assuredly²¹⁴⁷: verily only we were wading²¹⁴⁸ and playing; let-say [*you s*]: do by Allah and His *Aya'te^w* (*Qur'anic statements*) and His Messenger you^c were *tastab'zeona* (*affirmably jesting you^c*).

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٨﴾

66. let-not apologize you^z *qad* (*already and affirmatively*) disbelieved you^c after yourⁿ belief; *en* (*if*) [*We*] pardon a'n (*regarding*) a *ta'efa'ten^w* (*group/ faction/ party*)^w of you^b [*We*] torment a *ta'efa'tan^w* (= *ta'efa'ten^w*) because that they were criminals.

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٩﴾

67. The he-hypocrites and the she-hypocrites some (*of*) them of some, they^z command by the *munka're* (*rationally unacceptable and Sharey'ah illegitimate*) and they^z forbid a'n (*regarding*) the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*); and they^z close their hands^{w2149}; they^z forgot²¹⁵⁰ (*ceased paying attention to*) Allah, so [*He*] forgot them; verily the hypocrites, they (*are*) the *fa'seqoon*²¹⁵¹ (*rebels vis-à-vis Allah's command*).

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٧٠﴾

68. Promised Allah the he-hypocrites and the she-hypocrites and the disbelievers Hell's^w fire^w, immortals they^z (*are*) in it; it^w (*is*) their sufficiency²¹⁵², and cursed them Allah and for them (*is*) a sustainer torment.

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتُ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُقِيمٌ ﴿٧١﴾

69. Like whom^r of before you^b they^z were harder than you^b (*in*) strength and more (*in*) possessions and children; so *istamta'ao*²¹⁵³ (*they^z had lengthily and*

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَكَثُرَ أَمْوَالُهُمْ

²¹⁴⁴ I cannot find an appropriate word for “يَحْذِرُ” per se, as an intransitive verb in the present tense to mean: “fear and so safeguard, or be in constant state of anxiety expecting adversity or embarrassment because of exposure!”

²¹⁴⁵ See the *Lexicon* attached to this Translation for this proper name of a “division of the Qur'an!”

²¹⁴⁶ See footnote 2050 above regarding “yabtharo,” and “tabtharoon” is same only grammatical inflection for you!

²¹⁴⁷ The “ل” in “الْيَقُولُنَّ” is a juratory “ل” = “الْقَسَمُ” amounting to = “التأكيد,” i.e. affirmation, expressed here by “assuredly!”

²¹⁴⁸ The say: “waded in the topic,” means plunged into discussing the topic without knowledge or plunged in it recklessly!

²¹⁴⁹ That is they become “closefisted,” i.e. stingy! “Closing the hands” is an Arabic tongue expression for stinginess!

²¹⁵⁰ The word “نَسِيَ” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to! The second meaning especially applies, as in this Ayah, or where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to ceases paying attention to some thing! See اللسان!

²¹⁵¹ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections!

²¹⁵² The word “حَسْبُهُمْ” = “فِي حِسْبِهِمْ” = “إِمْحَسِبْ لَكَ أَوْ كَافٍ لَكَ أَوْ كَافِيكَ مِنْ غَيْرِهِ، لِلوَاحِدِ وَالتَّثْنِيَةِ وَ الْجَمْعِ لِأَنَّهُ مُصَدَّرٌ” Thus, “التاج” = the infinitive noun of the verb, making it standing for the strongest action of the verb! See التاج!

²¹⁵³ The word “اسْتَمْتَعَ” is “تَمَتَّعَ طَوِيلًا” see “الهادي,” hence lengthily is added to emphasize this concept!

affirmably relished the transitory worldly delights) by their *khalqa*²¹⁵⁴ (good-portion/lot); so *istamta'atom* (you^r had lengthily and affirmably relished the transitory worldly delights) by yourⁿ *khalqa*, like what *istamta'a* (they^r had lengthily and affirmably relished the transitory worldly delights) who^r of before you^r by their *khalqa*; and you^c waded like which^x they^z waded; those miscarried^w their works^x in the world^w and the Hereafter^w; and those, they (are) the losers.

70. Has not *ya'atee*^x (*hap/come to*) them *naba'o*²¹⁵⁵ (*piece-of-significant-and-availing-news*) (of) whom^r of before them, Nooben's (Noah's) people and Aaden's and Thamooda's, and Ebraheema's (Abraham's) people and the Madyan's companions and the *Mu'tafekat*²¹⁵⁶ (*towns over-turned upside down*) *atat*^w (*approached/came to*)^w them their messengers^x by the evidences^w, so not [was] Allah to wrong²¹⁵⁷ them [and,] but they^z were (to) their selves^w wronging they^z.

71. And the he-believers and she-believers some (are) *aw'leyao*²¹⁵⁸ (*guardians/allies*) (of) some, they^z command by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*) and they^z forbid *a'n* (*regarding*) the *munka're* (*rationaly objectionable or Sharey'ah illegitimates*) and *youqeymona*²¹⁵⁹ (*they^z up/sustain the prescribed obligations of*) the Prayer^w and *youatona* (*they^z accord and fulfill the obligations of*) the *Zakata*^{w2160} (*prescribed percentage of personal possessions*)^w and they^z obey Allah and His messenger. Those shall *yarham* (*mercy-give*) them Allah; verily Allah (is) Mighty *Hakee-mon*²¹⁶¹ (*infinite bekma*²¹⁶² Possessor).

72. Promised Allah the he-believers and the she-believers paradises^w/gardens^w run^w from under it^w the rivers, immortals they^z (are) in it^w; and good^w dwellings in *Ad'nen's* (Eden's)²¹⁶³ Paradises^w/Gardens^w and a gratification^x from Allah (is) bigger; *tha'leka* (*that-afar-it/that*) (is) the win the great.

73. O, you the Prophet: *jahid*²¹⁶⁴ (*let-exert [you^s] your utmost mental/physical and possessional efforts fighting/-*

وَأُولَٰئِكَ فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعْتُم بِالَّذِينَ مِنْ قَبْلِكُمْ خَالِدِينَ فِيهِمْ وَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٧٠﴾

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمُ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمَ إِبْرَاهِيمَ وَأَصْحَابَ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧١﴾

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيَطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧٢﴾

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٌ طَيِّبٌ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٣﴾

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ

²¹⁵⁴ The word “خَلْق” has two similar but distinct meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it! See *الهادي*!

²¹⁵⁵ See the *Lexicon* attached to this Translation for “naba’al”

²¹⁵⁶ Those are the towns of the homosexual people to whom Messenger Loott (Lott) was sent to admonish! They failed to heed his advice! So Allah punished them by turning their towns upon them upside down!

²¹⁵⁷ The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

²¹⁵⁸ The word “أولياء” could also mean, among them: *protector*, *friend*!

²¹⁵⁹ That is they up/sustain/maintain all the dues necessary!

²¹⁶⁰ See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications!

²¹⁶¹ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”!

²¹⁶² See the *Lexicon* attached to this Translation for “bekma”!

²¹⁶³ The word “عدن” is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the “عدن” is center of Paradise! According to Abdullah Ibn Omar, “عدن” is a palace in Paradise enters it but a prophet, seddique, or martyr!

²¹⁶⁴ The word “Jahid” = “جاهد” = you earnestly exert your utmost mental, physical, and possessional efforts fighting/striving in Allah’s cause! However, the word “جاهد” is root word for “Jehad,” which has several

<p>striving in Allah's cause) the disbelievers and the hypocrites and let-harshen [you^s] on them, and their abode/lodging(is) Hell^w and wretched(is) the destiny.</p>	<p>وَالْمُنَافِقِينَ وَأَعَظَّ عَلَيْهِمْ وَمَأْوَهُمْ جَهَنَّمُ وَنَسِيَ الْمَصِيرُ ﴿٧٤﴾</p>
<p>74. Yablefona (they^z swear) by Allah not said they^z and laqad (verily, already and affirmatively) said they^z the disbelief's word^w and disbelieved they^z after their Islam (i.e. after having become Muslims) and they^z purposed by what not attained they^z and not resented²¹⁶⁵ they^z except that enriched²¹⁶⁶ them Allah and His Messenger from his munificence; so en(if) they^z repent, [it^x] is khayran (choicer/superior/-worthier) for them and en they^z divert, Allah torments them a painful torment in the world^w and the Hereafter^w; and not for them in the Earth^w of neither a wa'leyyen(guardian/alh) nor ana'sseeren(iterative-succorer).</p>	<p>تَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ بِمَا لَمْ يَنَالُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٥﴾</p>
<p>75. And of them who^p [he] covenanted Allah indeed en (if) aa'tana ([He] accorded/ allotted us) of His munificence surely assuredly²¹⁶⁷ nassaddqa (we give charity) and surely assuredly²¹⁶⁸ [we] be of the ssa'leheena (righteous-people).</p>	<p>وَمِنْهُمْ مَنْ عَاهَدَ اللَّهُ لَنْ يَأْتِنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٧٦﴾</p>
<p>76. So lamma (when/whence) aa'tabum ([He] accorded/-allotted them) of His munificence^x stinted they^z by it^x and they^z diverted while they (were) shunners.</p>	<p>فَلَمَّا آتَتْهُمْ مِنْ فَضْلِهِ خَلَوْا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٧٧﴾</p>
<p>77. So [He] sequenced them hypocrisy in their hearts to [day] they^z meet Him by what they^z unfulfilled Allah what they^z promised Him and by what they^z were lying.</p>	<p>فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٨﴾</p>
<p>78. Have not they^z known that Allah knows their secret and their najwa^{w2169} (private-counsel) and that Allah(is) Allamo (Ever/ Stout Knower) (of) the invisibles.</p>	<p>أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّمُ الْغُيُوبِ ﴿٧٩﴾</p>
<p>79. Who^r yalmezona²¹⁷⁰ (they^z: privately slander/ in subtle ways find fault with/ blink their eye to malign) the volunteers of the believers in the alms^w/charities^w and who^r not find they^z except their effort, then they^z scoff of them, Allah scoffed of them and for them (is) a painful torment.</p>	<p>الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٨٠﴾</p>
<p>80. Istaghfer²¹⁷¹ (let-seeek forgiveness [you^s]) for them or not tastaghfer ([you^s] seek forgiveness) for them, en (if) tastaghfer</p>	<p>أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ</p>

meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the Sha'reyah Law; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

²¹⁶⁵ The word "نقم" in "تنقموا" could mean: (1) resented, or (2) avenged, or (3) disapproved or denied! See اللسان والراغب

²¹⁶⁶ Before the arrival of Mohammad (SAWS) many of them in Madeenah were needy; however after the arrival of Mohammad (SAWS) they became rich for various reasons!

²¹⁶⁷ The "ل" in "النصدقن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly!"

²¹⁶⁸ Ibid, only regarding "نكون"

²¹⁶⁹ The word "نجوى" has three distinct meanings: (1) the secret between two or more entities, (2) the very entities engaged in such a secret discussion as a private counsel, (3) secretive soliloquy!

²¹⁷⁰ See the Lexicon attached to this Translation for an elaboration on the word "yalmezona"

²¹⁷¹ The word istaghfer = "استغفر" = "اطلب الغفران" = "[you] seek forgiveness!" In English there is no seemly way to say: "استغفر" per se! So I settled for saying: "let-seeek forgiveness [you^s]!"

for them seventy [once^w] (*times^w*), so never forgives [for] them Allah; *tha'leka* (*that-afar-it/that*) (*is*) because that disbelieved they^z by Allah and His Messenger, and Allah not aright-guides the people the *fa'seeqeen*²¹⁷² (*rebels vis-à-vis Allah's command*).

تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ
اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا
بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ ﴿٨١﴾

81. Reveled/rejoiced the *mukhaballafoona* (*Jehad-behind-sitters/ not joining Jehad-fight*) by their sitting *kelafafa* (*after/ behind*) Allah's Messenger and disliked they^z to *youjahedo* (*they exert their utmost mental/physical and possessional efforts fighting in Allah's cause*) by their possessions and their selves^w in Allah's path, and said they^z: let-not march you^z in the heat; let-say [you^s]: Hell^w (*is*) harder heat, if they^z were (*to*) understand.

فَرَحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ
رَسُولِ اللَّهِ وَكَرَهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا
تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ
أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨٢﴾

82. So let laugh²¹⁷³ they^z a little and let cry they^z much, (*as*) requital by what they^z were earning.

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا
جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٣﴾

83. Then *en* (*if*) returned you^g Allah to a *ta'efa'ten^w* (*group/ faction-/ party*)^w of them, then *ista'athanoka* (*they^z sought permission*) (*of*) you^g for the *kebrooje* (*foray^x/ -egress^x to fight in cause of Allah*) then let-say [you^s]: never *takbrojo* (*you^z foray^x/ egress^x to fight in the cause of Allah*) with me ever; and never (*shall*) you^z mutually fight with me a foe²¹⁷⁴; verily you^b delighted you^c by the sitting first [once^w] (*time^w*); so let-sit you^z with the *kha'lefeena* (*behind-sitters-be-they/ he-they who did not join the Jehad*).

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ
فَأَسْتَغْثِنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ
تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا
مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ
بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ
الْخَائِلِينَ ﴿٨٤﴾

84. And let-not pray [you^s] on an *ahaden²¹⁷⁵* (*lone/ any-one*) of them [*he*] died ever, and let-not [you^s] up²¹⁷⁶ over his tomb; verily they, disbelieved they^z by Allah and His Messenger and died they^z while they (*were*) *fa'seeqoon*²¹⁷⁷ (*rebels vis-à-vis Allah's command*).

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ
أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ
كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ
فَاسِقُونَ ﴿٨٥﴾

85. And let-not marvel you^g their possessions^x and their children^x verily only wants Allah to torment them by it^w in the world^w and *tazbaqa* (*ennui and vanish*) themselves^w while they (*are*) disbelievers.

وَلَا تَعْجَبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ
إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي
الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ
كَافِرُونَ ﴿٨٦﴾

²¹⁷² See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

²¹⁷³ It must be noted here with respect to the word “ضحك” which bears *different* meaning depending on its use with other prepositional particles, natural bodies, or if it is standing by itself! Thus (1) standing by itself “ضحك” = “فتح” (2) “ضحك” = “هزئ به” (3) “ضحك عليه” (4) “ضحك منه” = “سخر منه” (5) “ضحك منه” = “فاه و أخرج صوتا مظهرا السرور” (6) “ضحك” = “ابرق السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نباتها” (7) “السحاب و الزهر و العشب و ضحكت الأرض” In this great *Ayah*, “منها يضحكون” = “منها يسخرون” = “laughing” scornfully!

²¹⁷⁴ The word “عدو” in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) “multitudinous foe,” see الهادي واللسان!

²¹⁷⁵ See the *Lexicon* attached to this *Translation* regarding “أحد”!

²¹⁷⁶ There is a *distinction* between “قام” = “upped” = “got up or rose” (as an intransitive verb, and “stood” = “وقف”!

²¹⁷⁷ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

86. And if (*had been*) descended^w a *Suraton*^{w2178} (*a division of the Qur'an*)^w: that let-believe you^z by Allah and *jahido*²¹⁷⁹ (*let-earnestly exert you^z your utmost mental, physical and possessional efforts fighting/striving in Allah's cause*) alongside His Messenger, *ista'athana* (*sought permission*) (of) you^g the *olotan*²¹⁸⁰ (*possessors of fortune/wealth/resources*) of them and said they^z: *tharr* (*let: leave/alone*) us we be with the sitters.

وَإِذَا أَنْزَلْتَ سُورَةً أَنْ ءَامِنُوا بِاللَّهِ
وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَعِذْنَا
أَوْ لَوْ أَنَّ الطَّوْلَ مِنْهُمْ وَقَالُوا ذَرْنَا
نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨٦﴾

87. Delighted they^z to that they^z be with the *khawa'lefe*²¹⁸¹ (*she-sitters-behind*) and (*had been*) stamped²¹⁸² on their hearts, so they understand not.

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ
عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾

88. But the Messenger and who^r believed they^z with him *jahado*²¹⁸³ (*they earnestly exerted their utmost mental/physical and possessional efforts fighting/striving in Allah's cause*) by their possessions and their selves^w; and those for them (*are*) the *khayra'te* (*desirable-traits of worthiness and goodness*); and those, they (*are*) the thrivers.

لَكِنَّ الرُّسُولَ وَالَّذِينَ ءَامَنُوا
مَعَهُ جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ
هُمُ الْمُفْلِحُونَ ﴿٨٨﴾

89. Prepared Allah for them paradises^w/gardens^w run^w from under it^w the rivers, immortals they^z (*are*) in it^w *tha'leka* (*that-afar-it/that*) (*is*) the win, the great.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ
الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

90. And came, the apologizers of the *Aara'be* (*Bedouin Arabs*), to (*be*) permitted for them; and sat who^r lied they^z (*about*) Allah²¹⁸⁴ and His Messenger; shall betide whom^r disbelieved they^z of them a painful torment.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ
لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا
اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ
كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾

91. Not on the weaklings and not on the patients and not on whom^r find not they^z what to expend a constraint²¹⁸⁵, if they^z (*sincerely*)-counseled²¹⁸⁶ for Allah

لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى
وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا

²¹⁷⁸ See the *Lexicon* attached to this *Translation* for this proper name of a "division of the Qur'an!"

²¹⁷⁹ The word "*Jahido*" = "جاهدوا" = you earnestly exerted your utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "جاهد" is root word for "Jihad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

²¹⁸⁰ The word "*olotan*" does not have an exact English equivalent *per se*! It generally means: *possessors of fortune, wealth, resources*.

²¹⁸¹ The word "*الخوالف*" means the "*she-sitters-behind*" who *stay-behind* after all men leave for *Jihad* (fight for Allah's cause).

²¹⁸² The expression: "stamped on the hearts" is an Arabic *tongue* expression meaning that their hearts were stamped such that their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

²¹⁸³ The word "*Jahado*" = "جاهدوا" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "جاهد" is root word for "Jihad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

²¹⁸⁴ The phrase "كذبوا الله" that is they lied about their belief, i.e. they said "we believed" when in fact they did not!

²¹⁸⁵ The word "حرج" = "أضيق الضيق" see "اللسان" e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called "حرج" that is there is practically nothing narrower than that space between the two sheets of paper! Also, "حرج" could mean "sin!"

²¹⁸⁶ The word "تصح" in "تصحوا" in Arabic defines and implies more than its English supposed equivalent "advised!" The Arabic "تصح" = "أخلص القول فيما فيه الخير للمنصوح" i.e. he sincerely-counseled-good or genuinely-opined-good the advisee as to what is best for him! However, in English the words "counseled" or "advised" mean given opinion

and His Messenger; not on the benefactors of a path and Allah (is) <i>Gha'fooron</i> (iterative Forgiver), <i>Ra'heemon</i> (iterative mercy Giver).	يُنْفِقُونَ حَرْجَ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾ وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لَتَحْمِلَنَّهُ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾
92. And not on whom ^r if when ^o <i>ataw</i> (they ^z approached/-came to) you ^s to carry them, said you ^s : [I] find not what (to) carry you ^b on it ^x they ^z diverted while their eyes overflow of tears, <i>hazanan*</i> (permanently sad) that not find they ^z what (to) expend.	﴿٩١﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَفْذِنُونَكَ وَهُمْ أَغْنِيَاءُ رَضُوا بَأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٢﴾
93. Verily only, the path (is) on whom ^r <i>yasta'atheno</i> (they ^z seek permission of) you ^s while they (are) rich, they ^z delighted by that they ^z be with the <i>khawa'life</i> (she-sitters-behind), and stamped ²¹⁸⁷ Allah on their hearts; so they know not.	يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ تَبَّأْنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تَزِيدُونَ إِلَى عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٣﴾
94. Apologize they ^z to you ^z <i>edha</i> (when/if) you ^z returned to them; let-say [you ^s]: let-not apologize you ^z ; never [we] believe for you ^b <i>qad</i> (already and affirmatively) <i>nabba'a</i> (informed by piece-of-significant-and-availing-news) us Allah of your ⁿ tidings, and Allah will see your ⁿ work and His Messenger, afterwards (shall) <i>toraddona</i> ²¹⁸⁸ (be forthwith returned you ^z) to Knower (of) the unseen and the seen, so shall <i>youn'be'o</i> ([He] inform by piece-of-significant-and-availing-news) you ^b by what you ^c were working.	سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا أَنْقَلَبْتُمْ إِلَيْهِمْ لَتَعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءُ بِمَا كَانُوا يَكْسِبُونَ ﴿٩٤﴾
95. Shall <i>yablefona</i> (they ^z swear) by Allah for you ^b <i>edha</i> (when/if) you ^c transposed ²¹⁸⁹ to them, to you ^z shun a'n (regarding) them, so let-shun a'n them you ^z ; verily they (are) <i>rejson</i> ^x (filth/anathema) ^x ; and their abode-/lodging (is) Hell ^w , a requital by what they ^z were earning.	تَخْلِفُونَ لَكُمْ لَتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٥﴾
96. <i>Yablefona</i> (they ^z swear) for you ^b to delight you ^z a'n (regarding) them; so <i>en</i> (if) you ^z (should) delight a'n them, then verily Allah not delights a'n the people, the <i>fa'seegeena</i> ²¹⁹⁰ (rebels vis-à-vis Allah's command).	وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٦﴾
97. The <i>Aarabs</i> (Bedouin-Arabs/nomads) (are) harder disbelief and hypocrisy and worthier that not know they ^z limits (of) what Allah descended on His Messenger; and Allah (is) Omniscient, <i>Hakeemon</i> ²¹⁹¹ (infinite <i>hekmal</i> ²¹⁹² Possessor).	

(presumably, not necessarily) as to the best course of action the advisee should take or do! Hence, the qualifying word "sincerely" is necessary to manifest the distinction!

*There is *hazan*=حزن with *fa'tha* on the ح and ز=permanent-sadness; and *huznon*=حزن with *dhammah* on the ح=sadness of limited duration! See the *Lexicon* attached to this Translation for more elaborations!

²¹⁸⁷ The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

²¹⁸⁸ The word "شردون" is rooted in "رد" meaning *forthwith returned*; example the greeting must be "forthwith returned," as in: "And when (had) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w." (S4: 86)!

²¹⁸⁹ The word "انقلبتم" = "you^c transposed," means you *betook* your selves *returning*!

²¹⁹⁰ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections!

²¹⁹¹ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "الحكيم"

98. And of the *Aarabs* (Bedouin-Arabs/nomads) who^P *yattakbetho*²¹⁹³ (he takes and makes) (of) what [he] expends a mulct and awaits [he] by you^b the *da'wa'er*^w (evil-turns/ defeats/ misfortune events)^{w2194}; on them (shall be) the ill *da'erato*^w (evil-turn/ defeat/ misfortune event)^w, and Allah (is) *Sameeon*²¹⁹⁵ (Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer), Omniscient.
99. And of the *Aarabs* (Bedouin-Arabs/nomads) who^P [he] believes by Allah and The Day The Last and *yattakbeto* (he takes and makes) (of) what [he] expends *guroba'ten*²¹⁹⁶ (righteous deeds to get its doer nearer to Allah) *enda* (by munificence of/ by Rule of) Allah and the Messenger's prayers^w; indeed, verily it^w (is) a *gurbaton* (a righteous deed that gets its doer nearer to Allah) for them; Allah will admit them into His mercy^w; verily Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).
100. And the foregoers the [firsts] of the *Muhajereena* (emigrants from Makkah to Madeenah) and the *Anssa're* (succorers of the Messenger and the *Muhajereena* in Madeenah) and who^r *ettaba'ao*²¹⁹⁷ (they^z closely-followed) them by *ehsanen* (rendering dutiful needs), delighted Allah a'n (regarding) them and they^z delighted a'n Him; and [He] prepared for them paradises^w/ gardens^w run^w under it^w the rivers, immortals they^z (are) in it^w forever; *tha'leka* (that-afar-it/ that) (is) the win, the great.
101. And of whom^P (are) around you^b of the *Aarabs* (Bedouin-Arabs/nomads) hypocrites and of the *Madeena'te's* folk accustomed they^z on the hypocrisy, not know them you^z We know them, [We] shall torment them twice, afterwards *youraddona*²¹⁹⁸ (to be forthwith returned they^z) to a great torment.
102. And others, they^z acknowledged by their offenses, they^z mixed a righteous-wok and another ill, *asa* (craving a deed beyond one's means that/ may) Allah to relent on them; verily Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).
103. Let-take [you^s] from their possessions a charity^w to purge them [you^s], and *tozakey*²¹⁹⁹ ([you^s] augment the good deeds for) them by it^w and let-pray [you^s] on them,
- وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾
- وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا عِنْدَ اللَّهِ وَصَلَوَاتُ الرُّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سِوَدَ خُلُوفِ الْأَعْنَابِ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٩﴾
- وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنْ الْقَائِمِينَ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾
- وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ خُنَّ تَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾
- وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٠٢﴾
- خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ

²¹⁹² See the *Lexicon* attached to this Translation for "bekmal"

²¹⁹³ The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "اِفْتَعَالُ" for "اِتَّخَاذُ", as stated in *لسان العرب*; therefore, "اِتَّخَذَ" is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

²¹⁹⁴ The Qur'anic term the "daw'er" is an Arabic tongue expression meaning: repetitive-misfortune!

²¹⁹⁵ The word "Sameeon" here is emphasis!

²¹⁹⁶ The word "gurobaten" is plural of "gurbaton," a feminine gender noun meaning a righteous deed by a doer intended to please Allah and get closer or nearer to Him by such a deed!

²¹⁹⁷ The word "closely" is used here to intensify "followed" as the Arabic is "اتَّبَعُوا" not "اتَّبَعُوا"

²¹⁹⁸ The word "يُرَدُّونَ" is rooted in "رَدَّ" see footnote 2142 above!

²¹⁹⁹ The word "تَزَكَّيْتُمْ" here it's, and Allah is knowinger, [you^s] augment their good deeds! See *التفسير* and *اللسان*!

verily your^t prayer^w (is) a quiet/repose for them and Allah (is) Sameeon (*Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer*), Omniscient.

صَلَوَاتِكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٤﴾

104. Have not known they^z that Allah, He accepts the repentance a'n²²⁰⁰ (*because of second person's/ persons' prayer [He] disregards the offense of the principal offender(s) of* His eba'de (*worshippers/ submitters/ slaves*) and [He] takes the alms^w/charities^w; and verily Allah, He (is) The *Tanwabo* (*iterative Relent*) *Ar-Raheemo* (*The iterative mercy Giver*).

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٥﴾

105. And Let-say [you^s]: let-work you^z, then Allah will see yourⁿ work and His Messenger and the believers; and shall *toraddona*²²⁰¹ (*be forthwith returned you^z*) to Knower(of) the unseen and the seen then *younabbe'o* ([He] *inform by piece-of-significant-and-availing-news*) you^b by what you^z were working.

وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٦﴾

106. And others *murjanna* (*they who had been deferred*) for Allah's command *emma* (*be it*) [He] torments them and *emma* [He] relents on them, and Allah (is) Omniscient *Hakeemon* (*infinite hekma*)²²⁰² *Possessor*).

وَأَخْرَجُوا مَرْجُونَ لَأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٧﴾

107. And who^r *ittakbatho*²²⁰³ (*they took and made*) a mosque^x *dheraran* (*futilely mischievous*) and a disbelief and a disunity among the believers and an outpost for whom^p [he] warred Allah and His Messenger of earlier; and surely *yablefo'na*²²⁰⁴ (*assuredly swear they^z*) *en* (*not*) we wanted except the *busna*^w (*good deed/righteous work*)^w and Allah attests/testifies verily they, surely (*are*) liars.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٨﴾

108. Let-not [you^s] up²²⁰⁵ in it^x ever; surely a mosque^x (*which had been*) established/found on the *taqwa* (*reverential guarding against Allah's displeasure*) from first day (is) righter²²⁰⁶ to [you^s] up in it^x; in it^x men loving that *yattabbaro* (*they^z purge their selves*), and Allah loves the *muttabhereena*²²⁰⁷ (*ever-staying-purgers*).

لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٩﴾

109. Does then who^p [he] established/found his *bon'wana*^{x2208} (*fixed-and-aggrandized build*)^x on a *taqwa* (*reverential guarding against Allah's displeasure*) from Allah and a gratification *khayron* (*superior/ worthier*), or

أَفَمَنْ أُسِّسَ بُنْيَنُهُ عَلَى تَقْوَىٰ مِنْ رَبِّ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسِّسَ بُنْيَنُهُ عَلَىٰ شَفَا جُرُفٍ

²²⁰⁰ "عن" = تجاوز = He disregards the offense of the principal because of the prayer of others praying for the principal! See the *Lexicon* to this Translation vis-à-vis the meanings of "عن"

²²⁰¹ See footnote 2142 above regarding forthwith-return!

²²⁰² See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

²²⁰³ The word "اتَّخَذَ" from "الِاتَّخَاذَ" which is "اِفتعال" for "الِاتَّخَاذَ", as stated in *لسان العرب*; therefore, "اتَّخَذَ" is always taking and presuming something about what was taken! Thus, it is not just the mere taking!

²²⁰⁴ The "ل" in "ليحلفن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly!"

²²⁰⁵ The word "قام" = "upped" = "got up or rose" (in the intransitive sense), is different from "stood" = "وقف"

²²⁰⁶ The word "righter" is: a comparative adjective of "right," see *Merriam Webster's Dictionary*! And "أحق" = "righter" as an adjective comparative!

²²⁰⁷ The word "المطهرين" is masculine, plural subjective noun; so "ever-staying" is prefixed for intensity and continuity!

²²⁰⁸ The word "بنيان" = "bon'wana" means: (1) (*fixed-and-aggrandized build*)^x of significance, as the pyramids (2) a build that is strong, notable and permanent, such as stated in (S61:2): "bon'yanon marssosson (*compactly joined*)".

who^p [be] established/found his *bon'yana* on a verge (of) a collapsing-cliff^x so [it^x] collapsed²²⁰⁹ by him in Hell^w fire^w; and Allah aright-guides not the people the *dha'lemeena*²²¹⁰ (injustice-doers).

110. Not ceases their *bon'yana*^x (fixed-and-aggrandized build)^x which^x they^z built *reybatan*^{w2211} (intense-suspicion)^w in their hearts, except that *taqatta'a* (utterly/iteratively cut) their hearts (i.e. perish they), and Allah (is) Omniscient *Hakeemon*²²¹² (infinite *hekma*²²¹³ Possessor)!

111. Verily Allah purchased from the believers their selves^w and their possessions by surely for them the Paradise^w, mutually they^z fight in Allah's path, so they^z kill and (are to be) killed they^z; a promise on Him (absolute)-right²²¹⁴ in the Torah^w and the Euangelion^{x2215} (Gospel) and The Qur'an^x; and who^a (is) *anfa*²²¹⁶ (a better fulfiller) by his covenant than Allah; so *istabshero*²²¹⁷ (let-seek you^x pleasant tidings) for yourⁿ sale which^x you^z mutually sold by it^x, and *tha'leka* (that-afar-it/that) (is) the win the great.

112. The penitents, the worshippers, the praisers, the *sa'boona*²²¹⁸ (travelers/one who fast), *ar'ra'keona* (they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer), *as-sajedoona* (they who are kowtowing in the Prayer), the orderers by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved maxim) and the proscribers *a'n* (regarding) the *munka're*²²¹⁹ (rationally objectionable or *Sharey'ah* illegitimates) and the keepers-up²²²⁰ for Allah's limits and *bashsher* (let-tell you^s pleasant tidings) the believers.

هَارَ فَأَنَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١١٠﴾

لَا يَزَالُ بُنِنُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١١﴾

﴿١١٢﴾ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١٣﴾

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّاجِدُونَ الرَّاكِعُونَ السَّاجِدُونَ الَّذِينَ يَتَّبِعُونَ بِالْمَعْرُوفِ وَالنَّهْيِ عَنْ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٤﴾

²²⁰⁹ The words “هار” and “انهار” all are from “الإنهيار,” which is the *breakdown from within*= collapse; hence *collapsing* and *collapsed* respectively!

²²¹⁰ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

²²¹¹ The word “ريب” = “ريب” is an *infinitive noun*! See the *اللسان*! Thus, it is an *intensified suspicion*, meaning an *ever-lasting* suspicion, and perhaps the *pronoun* “هـ” at the end of the word is for such *intensification*! Clearly, there is no such construct in English for the *intensification* or the *infinitive* nouns!

²²¹² See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم”

²²¹³ Ibid!

²²¹⁴ The Arabic text says: “حقاً,” not “حق,” i.e. the word “حقاً”= absolute objective noun, used for *strengthening* indicating that such a right, and Allah knows best, is an *emphatic* right. See *إعراب القرآن، لمحمود صافي*!

²²¹⁵ See the *Lexicon* attached to this *Translation* for the word “Euangelion”

²²¹⁶ The word “anfa” I believe is to *negate* the comparison with Allah, SWT, with *any one* to be a even *equal* let alone to be *betterfulfiller* of his covenant than Allah! As Allah is *omnisciently knower* of all facts, unlike any one else!

²²¹⁷ The word “استبشروا” in “يستبشرون” means (a) he *sought the pleasant tidings*, or (b) *Rejoice or show*, by verbal, facial or bodily expressions gladness of pleasant tidings!

²²¹⁸ The Arabic word “الساكنون” actually carries at least *two distinct* meanings: (1) they that *travel*, especially in the cause of Allah and (2) they that *fast*, because the Messenger (SAWS) said that *travel of my Ummah is “fasting,”* i.e. because fasting *deters all other desires* or it is one of the great means to train the soul to aspire to the dominions of Allah, an excellent worship.

²²¹⁹ See the *Lexicon* attached to this *Translation* for more elaboration.

²²²⁰ The word “الحافظون” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” *Merriam Webster’s Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports)!” (*Emphasis is added*)!

113. Not [was]for the Prophet and who^r believed they^z to *yastaghfero*²²²¹ (they^z seek forgiveness) for the *mushrekeena* (be-they who partner deities with Allah/ be-polytheists), and albeit they^z were kin's possessors, from after what evidenced for them that they (are), the *Jaheeme's*²²²² (intensely-blazing Fire^w) companions.

114. And not [was] *Ebrabeema's* (Abraham's) *isteghfaro* (seeking-forgiveness) for his father except because²²²³ (of) a promise^w [he] promised it^w *eyyaho*²²²⁴ (indeed particularizing him); then *lamma* (when/whence) manifested for him that he (is) Allah's foe²²²⁵, [he] disowned [of] him; verily *Ebrabeema* (Abraham) surely (is) *anwabon* (iterative sisher), forbearer.

115. And not [was] Allah to mislead a people after *edh* (when/since) [He] aright-guided them until [He] manifests for them what *yattaqoona* (they^z reverentially guard not to displease Allah); verily Allah (is) by every thing Omniscient.

116. Verily Allah, for Him (is) the Heavens'^w and the Earth's^w proprietorship; [He] quickens and [He] deadens²²²⁶; and not for you^b of lesser than Allah (of) a *wa'leyen* (guardian/ ally) and nor a *na'sseeren* (multitudinous-succorer).

117. *Laqad* (verily, already and affirmatively) relented Allah on the Prophet and the emigrants and the *Anssa're* (allies and hosts in Madeeniah) who^r *ettaba'oho* (they^z closely-followed him) in the *usrat'e's*^w (difficulty/ exigency)'s^w hour^w from after what *kada* (neared to/verged/ almost) swerve hearts (of) a team of them; afterwards [He] relented on them, verily He (is) by them *Ra'oofon*²²²⁷ (iteratively Forbearer/ Clement) *Raheemon* (iterative mercy Giver).

118. And on the three who^r *khollefo* (had been left-behind) until *edha* (when/ if) straitened^w on them the land^w by what [it^w] extended^w (i.e. its vastness) and straitened^w on them their selves^w and they^z presumed that no a refuge from Allah except to Him; afterwards [He] relented on them to repent they^z; verily Allah, He (is) The *Tanwabo* (iterative Relent) *Ar-Raheemo* (The iterative mercy Giver).

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾

وَمَا كَانَ آسِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّهٌ حَلِيمٌ ﴿١١٤﴾

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَيْتَهُمْ حَتَّىٰ يَبَيِّنَ لَهُم مَّا يَتَّقُونَ إِنَّ اللَّهَ بَكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٥﴾ إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ شَيْءٌ وَيُعِيتُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٦﴾

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾

2221 The word “يستغفروا” = “يطلبوا الغفران” = “they seek forgiveness!” In English there is no seemly way to say: “يستغفروا” per se! So I settled for saying: “they seek forgiveness!”

2222 The word “الجحيم” is proper noun, but it means intensely blazing fire! See الراغب!

2223 See the Lexicon attached to this Translation for the various meanings of the prepositional letter “عن”

2224 The word “إيتانا” = “أداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun!

2225 The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي واللسان!

2226 The word “أمات” in “يُميت” is the transitive verb to deprive of life! See Merriam Webster's Unabridged Dictionary!

2227 The word “رؤوف” of “الرافة” which is more intensive than “الرحمة,” as “الرحمة” = “mercy,” which is kindness imparting delight to its recipient; while “الرافة” is in addition to “الرحمة” it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, “الرافة” is a protective-mercy=clemency. And “رؤوف” is multitudinous protective mercy Doer or multitudinously clement. See اللتاج!

119. O you who^r believed they^z *ettaqo* (let you^z reverentially guard not to displease) Allah and let-be you^z with the *ssadegeena* (always-truth-enforcers).
120. Not [was] for the *Al-Madeena'te's* folks and who^p (are) around them of the *Aara'be* (Bedouin-Arabs/nomads) to *yatakhllo* (stay behind they^z) a'n (off) Allah's Messenger, and nor wish²²²⁸ they^z by (preferring) themselves^w a'n his self^{w2229}; *tha'leka* (that-afar-it/that) (is) because verily they, not betides them a thirst and nor a toil, and nor a dearth^w (leading to flat bellies) in Allah's path and nor they^z tread a treading, exasperating the disbelievers and nor they^z attain²²³⁰ of a foe²²³¹ an attainment^x except (had been) written for them by it^x a righteous-work; verily Allah wastes not a remuneration (of) the benefactors.
121. And not they^z expend an expense^w a small^w and nor a big^w and nor cross they^z a valley except (had been) written for them, to requite them Allah: excellenter (*than*) what they^z were working.
122. And not [was] the believers to march they^z altogether; so *lawla* (why have not) marched from each division of them a *ta'efa'ton*^w (group/faction/-party)^w to *yatafaqqho* (they^z gain *feqh*, i.e. intensive and extensive knowledge) in the religion, and to warn they^z their people *edha* (when/if) they^z returned to them, *la'allā* (craving currently unavailable deed that, perhaps) they *yahtharona* (they^z take caution).
123. O, you who^r believed they^z let-mutually fight you^z whom^r they^z about you^b of the disbelievers and let find they^z in you^b a harshness,^w and let know you^z that Allah (is) with the *muttaqeena* (reverential guarders against Allah's displeasure).
124. And if indeed (had been) descended^w a *Suraton*^{w2232} (a division of the *Qur'an*)^w so of them who^p [he] says: which(of) you^z augmented^w him this^w a belief; so as-to whom^r believed they^z so augmented^w them belief while they *yestasherona*²²³³ (they^z affirm pleasant tidings).
125. And as-to whom^r (are) in their hearts (is) an illness²²³⁴, so augmented^w them a *rejsan*^x (filth/-
- يَتَأَيُّمُ الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ
وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾
مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ
حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا
عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا
بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ
لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا
مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْغُونَ
مَوْطِنًا يَخِيفُ الْكَافِرَ وَلَا
يَنَالُونَ مِنْ عَدُوِّ نِيْلًا إِلَّا كُتِبَ
لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ
لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾
وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا
كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا
إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ
أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾
وَمَا كَانِ الْمُؤْمِنُونَ لِيَنْفِرُوا
كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ
مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ
وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ
لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾
يَتَأَيُّمُ الَّذِينَ ءَامَنُوا قَاتِلُوا
الَّذِينَ يَلُونَكُمْ مِنَ
الْكَافِرِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً
وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾
وَإِذَا مَا أُنْزِلَتْ سُورَةٌ فَمِنْهُمْ مَنْ
يَقُولُ أَيْكُمْ زَادَتْهُ هَذِهِ إِيمَانًا
فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ
إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾
وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ
مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى

2228 The word "wisher" = "رَاقِب" is rooted in the word "ارغب" However, the word "رغب" assumes different meaning, depending on how it is prefixed by various prepositional articles! For example: "رغب" not prefixed by any article = wish, like! However, "رغب عن" = wisher off, shunner, or "رغب في" = likes, or "رغب إلى" = asked and beseeched, or "رغب بـ" = prefers!

2229 See the *Lexicon* attached to this Translation regarding the various meanings of the preposition "عن!"

2230 That is to get the better of, beat!

2231 The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see الهادي والنسان!

2232 See the *Lexicon* attached to this Translation for this proper name of a "division of The Qur'an!"

2233 The word "استبشروا" = (a) he affirms pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings!

2234 The word "illness" disease of body or mind! That is in his "heart" a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing!

anathema) ^x to their <i>rejsa</i> (=rejsan), and they ^z died while they (<i>were</i>) disbelievers.	رَجِسَهُمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾
126. Do not see they ^z that they (<i>are being</i>) tried every <i>aam</i> ²²³⁵ (=year by special anniversary) ^w once ^w or twice ^w ; afterwards they ^z repent not and not they <i>yadhdhakkaron</i> (<i>repetitively-reminisce</i>).	أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ ﴿١٢٦﴾
127. And if indeed (<i>had been</i>) descended ^w a <i>Suraton</i> ^w (a division of the <i>Qur'an</i>) ^w looked some (<i>of</i>) them to some (<i>and said they</i>): is seeing you ^z of an <i>ahaden</i> ²²³⁶ (a lone/any-one); afterwards they ^z dispersed; dispersed Allah their hearts, because that they (<i>are</i>) a people (<i>who</i>) understand not.	وَإِذَا مَا أُنْزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرِيكُمْ مِنْ أَحَدٍ ثُمَّ انْصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾
128. <i>Laqad</i> (<i>verily, already and affirmatively</i>) came(<i>to</i>) you ^z a Messenger of your ⁿ selves, ^w <i>azzezon</i> (<i>hard-and-grieving</i>) on him what <i>anetom</i> ²²³⁷ (<i>tribulated you</i>), a hankerer [<i>he</i>] on you ^b , by the believers [<i>he</i>] (<i>is</i>) <i>Ra'oofon</i> ²²³⁸ (<i>iteratively Forbearer/Clement</i>) <i>raheemon</i> (<i>iterative mercy giver</i>).	لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴿١٢٨﴾
129. Then <i>en</i> (<i>if</i>) they ^z diverted, so let-say [<i>you</i> ^s]: Allah (<i>is</i>) my sufficiency, no an <i>elaha</i> (a deity) except Him, on Him I trusted, and He, (<i>is</i>) Lord (<i>of</i>) The <i>Arshe</i> ^{x2239} (<i>Throne of Kingship</i>) ^x The Great ^x .	فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

²²³⁵ See footnote 547 above or the *Lexicon* attached to this Translation regarding “*aam*=year!”

²²³⁶ See the *Lexicon* attached to this Translation regarding “*الحد*!”

²²³⁷ That is they love that which befalls you^s/yourⁿ community of any hardship which is most difficult for youⁿ to handle i.e. yourⁿ tribulation

²²³⁸ The word “*رؤوف*” of “*الرافة*” which is more intensive than “*الرحمة*,” as “*الرحمة*”=“mercy,” which is kindness imparting delight to its recipient; while “*الرافة*” is in addition to “*الرحمة*” it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, “*الرافة*” is a protective-mercy=clemency; and “*رؤوف*” is multitudinous protective mercy Doer or multitudinously clement. See *النتاج*!

²²³⁹ See the *Lexicon* attached to this Translation for more elaboration on this wondrous word!